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THE GATHERER.

JUDGMENTS OF GOD ON SLAVE DEALERS.

The French ship, Le Rodeur, of 200 tons burthen, sailed from Havre for the river Calabar on the coast of Africa, where she arrived and anchored at Bonny, March 14, 1819. During a stay of three weeks she obtained 160 negroes, and sailed for Gouadaloupe April 6th. After being a fortnight on the voyage a virulent ophthalmia, or frightful malady of the eyes broke out among the negroes. By the surgeon's advice they were suffered for the first time to breathe the pure air upon deck; but many of them threw themselves into the sea, locked in each others arms, so that they were again confined to the hold. The allowance of water had been reduced to half a wine glass per day. The disease, which was perhaps exacerbated by the dysentery, soon attacked all the Africans and spread among the crew. Only one Frenchman escaped the disease, and they were in the greatest alarm lest he should be stricken blind and they should never reach the shore. They had met the Leon, a Spanish ship, every one of whose crew had lost his eyes; and although the wretched Spaniards implored help, it could not be given. This miserable, wandering vessel was never again heard of. Thus did a righteous God punish the guilty.

Thirty-six of the negroes on board the Rodeur having become quite blind, the inhuman crew murdered them by throwing them into the sea. But that God, who in the future world will pass exact judgment upon all men-stealers and murderers, sometimes punishes in this life. In the present case, although the vessel arrived at Gouadaloupe, June 21st, yet twelve of the crew, including the surgeon, wholly and forever lost their sight; the captain and four others became blind of one eye; and four were partially injured.—Thirty-nine of the negroes became perfectly blind, and twelve lost an eye.

Astonishing as it may appear, this same vessel after its return to Havre, was again commissioned in 1820, and with the same captain, bearing on his front the mark of Divine Justice, was sent again to enslave and murder the unoffending people of Africa, unappalled by the signal vengeance of Heaven, which had been experienced. But the enormous sins, which except an adequate punishment in this world, will not be able to escape the justice of God in the day of final reckoning, when the Almighty will render "indignation and wrath, tribulation and anguish to every soul of man, that doeth evil."

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PRAYER FOR THE SUCCESS OF THE CHRISTIAN MINISTRY.

Your prayers for the success of the Christian Ministry must be attended with Christian holiness and virtue, in your tempers and lives. What a shocking absurdity is it for any one to pray for the divine assistance, and success of the gospel ministry, while they neither heartily believe the doctrines, nor obey the precepts of that religion which their prayers seem to befriend! What egregious trifling, what solemn mockery, what odious hypocrisy is this!

DR. TAPPAN.

A VERY SURPRISING EVENT!

A young man, by the name of Ephraim Collins, was going after a fiddle, to give a finishing stroke to a merry Christmas. Having to cross a part of Naples, or Henderson Bay, he took his seat in a boat. When he was ready to proceed, he vociferated—"G—d! I'll skate into hell and damnation, in five minutes!" He was probably not half that time, before he skated into a hole of the ice; and sunk to the bottom of the Lake. His body was found, and taken from the water on the third day. From this shocking example of impiety, let the associates and companions of Christians, now they must be company for the devils and damned human spirits—once they who had a hope of salvation, now they know their damnation is sealed, and "slumbereth now holiness and heaven are to them eternally unapproachable."

9. But the wretched spirit is dead. Physicians and friends, prayers and tears, could not detain it. Now

ZION'S HERALD.

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GENERAL AGENTS.
REV. JAMES KEITH, St. Louis Missouri.
CHARLES ROGEE, Esq. Halifax, Nova Scotia.

FOR ZION'S HERALD.

ESSAYS ON HOLINESS.

ESSAY IX.—[CONCLUDED.]

7. Can it be expected that such peculiar and aggravated wickedness, as apostasy sometimes fall into, will never provoke the Almighty to shorten their days upon earth? He has said "the wicked shall not live out half his days." Upon whom is this divine threatening more likely to be executed, than the characters we have been describing? The apostle John speaks of "a sin unto death," and virtually forbids us to pray that it may be forgiven. But what sin is so aggravated as total apostasy, followed by wilful transgression? Heinous offenders die prematurely, sometimes, as drunkards and murderers, whose crimes directly procure their death; and in other cases, there are often remarkable circumstances, which seem to indicate the divine displeasure, and that the sinner dies "before his time." Judas did not long survive his apostasy. The following circumstances in his case, may be remarkable: 1. he was self-convicted and self-condemned for his crimes; 2. horror of conscience drove him to refund the money for which he had sold his Master, at test his innocence, and confess his own sin; 3. he put an end to his own life. In the case of Ananias and Sapphira, note the following circumstances: 1, they professed Christianity; 2, professed to turn all their real estate into the common stock; 3, agreed together to keep back part; 4, each of them lied about the price of the land; and 5, on being charged with the fact, fell dead at the apostles' feet. "Nadab and Abihu, the sons of Aaron, took either of them his censor, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them; and they died before the Lord." Korah, Dathan, Abiram, and other eminent Levites, to the number of two hundred and fifty; not content with doing the service of the tabernacle, assumed the office of the priesthood also, which God had limited to the family of Aaron; and Moses said,—"If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not spoken by me.—And as he had made an end of speaking, the earth opened her mouth and swallowed them up—they, and all that pertained unto them, went down alive into the pit." The case of Francis Spira is well known. He was converted from popery, but to save his life and property, relapsed: in a few weeks he died in the horrors of despair. So all those wicked men who deny the Lord that bought them, may bring upon themselves swift destruction. They that, like Ahab, sell themselves to work wickedness, like him may fall in the midst of their guilty career, victims to the just judgment of God. Concerning such characters who come to an untimely end, we may further observe: 1, God takes them away in wrath. 2, To spare them longer, when they have sinned beyond forgiveness, would be no favor to them. And 3, such awful deaths may be salutary warnings to others.

8. Stupidity, or horror or distraction of mind, in the hour of death, is uniformly the fate of hardened apostates. If delirious, or senseless, they are incapable of realizing the fearful doom which awaits their departing spirits, as soon as they are gone from the mortal tabernacle. But as some wicked men are "not feeling," "having their conscience seared," and have no remorse, whatever sins they commit, so they may be entirely stupid when they come to die, having no more sense of eternal things than the beasts that perish. Thus died David Hume; unless he played the hypocrite. This noted infidel amused his last hours with boyish trifling, such as ill became a philosopher, if Christianity were out of the question; and such as Plato or Socrates would have severely condemned. It is a great and solemn change, in whatever light it is viewed; and he who affects not to be sensible of it, affects the fool rather than the philosopher. Voltaire ended a long life of active infidelity, professing to die in the Roman Catholic faith, and expressing terrible agonies of mind, raging horror and despair. So died Judas, Spira, the noble Almont, and Hon. Francis Newport. God gives the righteous an earnest of heaven in their last mortal hours, and the wicked, while upon their dying beds, sometimes have a dreadful earnest of their eternal punishment; which is no doubt designed for a warning to others. If it be objected that the above characters were not apostates, and that therefore their cases make no argument for purpose; I reply: 1, Judas and Spira were apostates; 2, Voltaire, Almont, and Newport, were apostates against great light, or they could not have been so guilty and miserable; and 3, instances of apostates and other great sinners, who have died in despair and horror, are very numerous; so that there are very few persons of mature age who have not known some of both classes. If men live in rebellion against the laws of God, and especially if they backslide from him, what else can they feel in their last hours, if they are awake to reflection, but "a fearful looking for of judgment, and of fiery indignation, which shall devour the adversaries?" How doleful are their prospects for another world! If apostates, they have been happy in the love of God, but now a sense of his wrath presses upon them like the weight of a mountain; they have been the associates and companions of Christians, now they must be company for the devils and damned human spirits—once they who had a hope of salvation, now they know their damnation is sealed, and "slumbereth now holiness and heaven are to them eternally unapproachable."

9. But the wretched spirit is dead. Physicians and friends, prayers and tears, could not detain it. Now

where goes the disembodied immortal? Not to Paradise, nor into nonexistence.

"The soul, in agonies of pain,
Ascends to God, not there to dwell,
But hears her doom and sinks to hell."

—"The hopeless soul
Bound to the bottom of the flaming pool,
Though loth, and ever loth blaspheming, owns
He's justly doomed to pour eternal flames;
Enclosed with horrors, and tormented with pain,
Rolling in vengeance, struggling with his chain;
To talk to fiery tempests, to implore
The raging flame to give its burnings o'er;
To toss, to writhe, to pant beneath his load,
And bear the weight of an offended God."

"If we sin wilfully, after having received the knowledge of the truth, there remaineth no more sacrifice for sin;" but eternal damnation in the world to come, is the fearful doom of all impenitent backsliders. What- ever their presumptuous hopes, or vain calculations may be, God will render to them according to their works. Many who once experienced regeneration, and run well for a season, have now abandoned experimental religion, and to prop their ruined hopes, have listened to the siren song which ruined our mother Eve.—"Ye shall not surely die." Is it not a remarkable fact, that most of the ministers in New England, of a certain order, are of this description? The writer of some popular "Dialogues," speaking of his former experience, quotes these lines:—

"What peaceful hours I once enjoyed,
How sweet their memory still;
But they have left an aching void,
The world can never fill."

Had not conscience something to do with this quotation?

As it is with some ministers, so it is with many people: they first "make shipwreck of their faith," then "turn away their ears from hearing the truth, and are turned unto fables." It is a subterfuge of guilty minds, to deny doctrines which condemn them. But,—

"That awful day will surely come,
Th' appointed hour makes haste,"

when all the impenitent and unbelieving, but especially those who were once enlightened and regenerate, and have crucified the Son of God afresh, shall hear from the lips of the eternal Judge—"DEPART YE CURSED INTO EVERLASTING FIRE." For them there will then be—

"No rest, no intercessor gone. Now gone
The sweet, the clement, the mediatorial,
Inexorable all, and all extreme!"

10. We shall not have a complete view of the evils consequent upon the neglect of holiness, unless we consider; that as the apostate believer sins with greater aggravations than any other person, so in the eternal world his punishment will exceed that of any other lost soul. This doctrine is founded in the principle of retributive justice; and is explicitly revealed in the Holy Scriptures. In the nature and fitness of things, there must be an exact apportionment of punishment to crime: different degrees of turpitude receive from a righteous Judge different degrees of punishment. Our degree of moral turpitude cannot be precisely ascertained, without taking into view the light, privileges, and grace against which we have sinned. Greater light, privileges, and grace, sinned against, make our guilt greater; and vice versa. Thus our Lord says:—"That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required." "It shall be more tolerable for Sodom and Gomorrah, Tyre and Sidon, at the day of judgment, than for Chorazin, Bethsaida, and Capernaum, wherein most of his mighty works had been done, because they repented not; for more tolerable for those ancient, wicked cities, than for those who would not receive the apostles;" "the queen of the south, and the men of Nineveh shall rise up in the judgment with the Jews who heard him preach, and condemn them; for the one came from the uttermost parts of the earth to hear the wisdom of Solomon, and the other repented at the preaching of Jonas;—but a greater than Solomon or Jonah was with them."

What the poet says of selfmurderers, will apply with peculiar fitness, to apostates from Christianity:—

"These herd together;
The common damned shun their society,
And look upon themselves as friends less foul."

What endless crowds of sinners in hell, shall find a more tolerable state, than that to which backsliders will be adjudged! Good were it for these traitors to religion if they had never been born. It were better for them never to have existed, to have been brutes, or stones, than to have immortal souls, and be consigned to the horrors of aggravated, eternal damnation. Hear them, from the nether regions of torment!—

"Father of mercies, Why from silent earth
Didst thou awake, and curse me into birth;
Push into being a reverse of Time,
And animate a clod with misery?
—Oh! grant, great God! at least,
This one, this slender, almost unrequit;
When I have wept a thousand lives away,
When torment is grown weary of its prey,
When I have said ten thousand years in fire,
Ten thousand thousand, let me then expire."

But how shall the sentence of the Almighty be reversed, or commuted? How shall any escape the exact and full punishment, to which his justice consigns them? His justice, truth, and power, are infinite, and change not; these are all engaged to award eternal life to the righteous, and eternal damnation to the wicked; therefore the punishment of sinners is inevitable.

Here then, behold the final end of impenitent apostates!

Ecclus. vii. 17. Ps. li. 23. 1 John v. 16. Lev. x. 1, 2. 1 Num. xvi. 31. Kings xxi. 10. Luke xli. 47, 48. Matt. x. 15.—xi. 22, 24. Mark vi. 11. Luke x. xli. xiv. xxi. 31, 32. Blair's Poem on the Grave.

MISCELLANEOUS SELECTIONS.

FROM THE AMERICAN JOURNAL OF EDUCATION.

PROGRESS OF PHYSICAL EDUCATION.

[The subject of the following article is daily attracting more of the attention to which it is entitled. Several of the recent institutions of our own country, have introduced regular arrangements for corporeal exercise; and we shall embrace the earliest opportunity of recording the progress which the heads of these seminaries communicate. More we think, however, ought to be done, than has hitherto been attempted. The subject is sufficiently important to warrant the establishment of schools for bodily exercise, which might confer on our youth all the substantial benefits of the ancient gymnasia. The time we hope is near, when there will be no literary institution unprovided

with the proper means of healthful exercise and innocent recreation, and when literary men shall cease to be distinguished by a pallid countenance, and a wasted body. Of all the expedients that have been proposed for winning the young man habits of idleness and dissipation, none seems to be more promising than the gymnasium.]

When we consider how many minds have long been engaged on the theory of practice of education—minds, too, which were deeply interested in the results of their labors, it is surely not a little remarkable, that for ages they should have overlooked the very first and most essential condition of success—I mean the necessity of cultivating the body. Thus, if we except the first quarter of the present century, nothing worth naming has been done for the body, since the days of antiquity. Our surprise on this subject would be less, if the striking advantages of training the body had not been demonstrated to us of old, and recorded for our instruction; our surprise would be less too, if we had ever succeeded in education without this training, and if for centuries past we had not been constantly falling in our efforts to perfect human beings without it. This omission cannot be accounted for, unless by the fact, that practice can never be right while principles are wrong. While men remain ignorant of human nature, unacquainted with the structure, functions, and powers, of their own bodies, of their mental and moral capacities, it is not to be believed that they will be fortunate in cultivating these capacities, or wise in directing them to the accomplishment of the high purposes of existence. The great practical question then is, here as every where else, what is to be done? Look at the human being, see how he is compounded, consider of what he is capable, and how he is to be affected. While thus occupied, if we have intelligence

"ON EARTH PEACE—GOOD WILL TOWARDS MEN."



WEDNESDAY, FEBRUARY 22, 1826.

BIBLICAL READER.

A new and interesting school book has just been published by Messrs. Lincoln and Edmonds, (Washington street), entitled, *The Biblical Reader*, an interesting extract from the Sacred Scriptures, with practical observations, and questions for the examination of scholars. For the use of schools generally, Sabbath schools in particular, and is also well calculated for individuals and families. By Rev. J. Blake, A. M. Rector of St. Matthew's Church, and Principal of a Literary Seminary, Boston. Ornamented with 24 elegant cuts.

Extract from the Preface.

"It is a well known fact, that many of the most interesting portions of the Bible are sometimes overlooked with catalogues of difficult names, and subjects particularly suited for a class book in schools, which evince the propriety and utility of a compilation, of the Bible adapted to schools may be omitted. The Biblical Reader is designed to accomplish this object, and to furnish a selection from the Sacred Volume, interesting and instructive to the young generation; and also to revise in some measure the reading of the holy scriptures, which of late years has been too much neglected. And it is believed, that the use of this compilation, which presents a connected view of the beauties of divine truth; of the salutary precepts, friendly warnings, encouraging promises and historical and biographical narratives, with which the Bible abounds, will increase a thirst in the young pupil, and indeed in every reader, to become more intimately acquainted with the whole inspired volume."

The "practical observations" at the close of each chapter are truly excellent, and from them we make the following extracts, and commend the work to the attention and patronage of parents, teachers, and youth.

"If you desire to lead cheerful and comfortable, pleasant and happy lives, either in this world, or the which is to come, consecrate yourselves to God, and make it your business to please him; walk continually in the ways of wisdom, performing your duty to God and man; and then you will have pleasure in doing such pleasure as the world can never give. You will comfort your hearts, support your spirits, rejoice your souls in all conditions, and so make you happy both now and for ever."

"It is not possible to express the horrible shame and confusion which will cover the wicked, when their characters are summoned up and sealed by the universal Judge; not an eye will they dare to lift up towards him; they will be ashamed of their faces; and their authority will be lost, and whose laws they set at naught. The consciousness of their presumption and impiety will then overwhelm their souls with shame and dread, and remorse unexpressed; and this will be their portion for ever."

"Let all, especially the young, seriously think of and prepare for death and judgment, for they are not ready to forget it. However pleasant your path may be, and though light may shine around you on every side, yet remember the days of darkness; you must expect your share of trouble and sorrow. Do not raise your expectations too high, but be moderate in your pursuits and enjoyments; affliction and death will certainly come; and after death the judgment. Young people should recollect, the vanity of childhood and youth; what dangerous temptations surround them, and how uncertain life is; and should consider the future judgment to correct their love of pleasure, and keep them from sensual mirth. But if they will despise the advice of their friends, and walk in the way of their own hearts, they will bring evil upon their heads and sorrow upon their souls, and will have a dreadful account to give at last. Let us all, therefore, seriously look for such things, be diligent, that we may be found of him in peace at his appearing."

DOMESTIC MEDICINE.

Mr. Phelps, at the Suffolk Circulating Library, and Mr. Simpkins, corner of Court and Brattle Streets, have published a very neat edition of Buchan's "Domestic Medicine, or a treatise on the prevention and cure of diseases, by regimen and simple medicines," to which is added a Family Herbal, and a Dispensary, for the use of private practitioners. This edition is printed from the twenty-first London edition, which has been revised and amended by John G. Gahan, M. D. Fellow of the Massachusetts Medical Society. This is a work which should be in the possession of every family—a reference to it might save them from much expense and many hours of sickness and sorrow.

WESLEYAN ACADEMY.

The present quarter in the Wesleyan Academy, will close on the 25th of this month, when there will be a vacation of one week, the next term commencing the first Monday in March.

NATHL. DUNN, Jr. Instructor.

N. B. The school, it will be recollected, went into operation last fall, at which time the number of scholars was quite small, but it has since increased to about forty, and will be increased still more. It really gives me pleasure to be enabled to say, that since the commencement of the school, we have been favored with a set of students, who, in general, have maintained a course of conduct, truly respectful to themselves and the institution; and who have evinced an unusual degree of application to study.

The tuition is three dollars per quarter, and board, one dollar and twenty-five cents per week. *Wilmington, Feb. 13, 1826.*

NOTICE.

The preachers of the New England Conference, who are circulating *dollar subscriptions*, for the purpose of raising funds to purchase a farm for the benefit of the Wesleyan Academy, are requested to be particularly preserving the names of their subscribers, that they may be presented at the annual meeting of the Trustees. *Wilmington, Feb. 14, 1826.*

MR. FISK'S ADDRESS.

Just received, and for sale by the Methodist Missionary Society, at the opening of the *Wesleyan Academy*, in Wilmington, Mass. Nov. 8, 1825: by Rev. WILLIAM FOX, President of the Academy. Published for the benefit of the Institution at the price 124 cents.

All new subscribers may be furnished with a regular copy of the Herald from the 1st of January 1826, until notice is given to the contrary.

The receipts into the Treasury of the American Board of Dec. 21st to Jan. 20th inclusive, amounted to \$5,322; besides \$45 for permanent fund for Ceylon, and \$37 45 for Mission College in Ceylon.

Mission at the Sandwich Islands.—Interesting intelligence from the Sandwich Islands, was communicated at the last monthly concert in Boston. At an inquiry meeting held at Hananorah on the 4th of May last, about thirty individuals, several of them chiefs of the highest rank, expressed their desire to be considered candidates for baptism, to be administered as soon as the missionaries might deem it expedient. Although the latter were greatly encouraged and cheered by what they saw and heard, and could not but regard this desire to receive the ordinance as springing, in most cases, from a sincere love to God, yet it was thought best to proceed with great caution, and therefore the matter was for the time deferred.

On the 30th, it appeared that Hananorah alone, that no less than 133 individuals had enrolled their names as desirous to be fully taught the word of God, and to obey him so far as they might be enabled to know his will.

At a meeting of the church and congregation, on the 5th of June, after the regular services, ten persons, including several chiefs, made a public relation of their religious experience. It is represented to have been a most interesting and happy season.

In the month of August last, nine chiefs were proposed for admission to the church; among whom were, Krimokoo, the Prime Minister, and Kaahomano, the favorite queen of the late king Tamamuhana, and the most powerful woman on the Islands.

At Hananorah, Krimokoo has commenced the erection of a spacious chapel, and intended to furnish it with a bell at his own expense. The amount of printing done by the press at this station, at the latest date of the journal was:

15,000 copies of a Spelling Book.
2,000 do. Hymn Book of 60 pp.—
1,000 do. Catechism.
1,000 do. Scripture Tract.

And it was stated, that before an edition of one of the gospels could be struck off, there would be, at least, 10,000 native readers.—*Rev. & Tel.*

Premium Offered.—The editor of the Wesleyan Journal is authorized to offer a premium of 50 dollars for the best written Tract on the subject of Christian Baptism—in which is expected that both the mode and subjects of this Sacrament, will be discussed with fairness, meekness, and a charitable temper; such as becomes a sacred subject, and as may assist the judgment of those who with a tender conscience are inquiring after the truth.

Tracts published in the Journal, and offered to the Publishing Committee of the Methodist Book Concern.

Any person who shall write on this subject, will please direct to the Editor of the Wesleyan Journal, Charleston, South Carolina, (enclosing under seal a separate piece of paper, his address,) by the 1st of November next, when the Tracts will be submitted to not fewer than three clergymen of this city, by whom decision on their merits the premium shall be awarded. *Wesleyan Journal.*

The Rev. Dr. Payson, of Portland, has declined the invitation of the Presbyterian Church in Cedar street, New York, to become their pastor—but the Church have renewed the call.

We understand that the Hanover Church, Boston, have invited the Rev. Lyman Beecher, D. D. of Litchfield, Conn., to become their pastor; and that the question has been referred to the consociation of ministers to which he belongs.

The Governor of Ohio has given Peter Diamond his choice, either to be hung or to be confined in the penitentiary ten years. Diamond has chosen the latter.—*(That says the Boston Recorder) was a foolish choice, (the doctrine of Universal Salvation is true!)*

The Theatre, Horse Racing, &c.—Soon after the declaration of independence, says the Rev. Mr. Oliphant, the American Congress passed the following resolution: "Whereas, true religion and good morals are the only solid foundation of public liberty and happiness, Resolved, That it be, and hereby is, earnestly recommended to the several states, to take the most effectual measures, for the encouragement of the arts, sciences, learning, and such other diversions, as are productive of idleness, dissipation, and a general depravity of principles and manners."

CHURCH MISSIONARY SOCIETY.

The 25th annual report of this society, delivered at their last annual meeting, is in the press in London, but not yet published. From a brief abstract in the last number of the Christian Observer, we learn that the income of the Society, including the contributions to the institution at Litchfield, amounted during the year to more than 45,000. The net income available for the general purposes of the Society, was upwards of 40,500; being an increase on the net income of the 24th year, of nearly 6,000. The expenditure of the twenty-fifth year amounted to nearly 38,000.—The committee say, that the surplus of income over the expenditure has not arisen from any inability on their part, to expend a larger sum wisely in the promotion of missionary objects, but merely from prudent considerations. The calls for assistance are now urgent from all parts of the heathen world, and the number of missionaries, including those of every country and of every denomination, is utterly inadequate to supply the wants of the hundreds of millions, who are perishing for lack of knowledge. The offers of service during the past year have been numerous. Sixty persons have expressed their readiness to labor in the service of the society, and of this number the services of sixteen have been accepted. There are twenty-two students in the Society's institution at Litchfield, preparing for missionary labor; of whom five are Lutheran clergymen from the sanctuary at Halle.

In the nine missions of the Society there are forty-two stations, with which are connected 296 schools. These stations and schools are occupied by 404 laborers, of whom 100 are Europeans, and 321 born in the respective countries, chiefly where they are employed. The number of pupils in the various schools is 14,000; of whom 10,457 are boys, 2957 girls, and 876 youths and adults. In connection with the principal missions, printing presses are established, and are coming, in some places, into very active and beneficial operation. *N. Y. Observer.*

BURMAH.

It seems from recent accounts, that the intelligence which we published some weeks ago, concerning Mr. and Mrs. Judson, upon the authority of a letter from Mr. Newton, of Calcutta, to Mr. Edwards, of Boston, was premature. Mr. Newton had evidently been informed that the Missionaries at Arra were released from prison, and sent to treat with the English, on behalf of the Emperor. But that information, we have good reason to believe, was incorrect. An arrival at Calcutta, of more recent date than the letter of Mr. Newton, informing us that Dr. Judson and his wife, and Dr. Price were alive, though the first and last, and were now in prison, and allowed a very precarious support, accompanied in his bonds, and occasionally supply him with provisions. The British were advancing upon the capital of the empire, success almost uniformly attended their arms. Pestilence and famine were those who survived were afflicted by disease and famine. The expectations of good judges at Calcutta were, that the war would not long be protracted, and that a considerable portion of the southern and south-western part of the Burman empire would remain in the possession of the English.—*Calcutta.*

point, you may lay down the book, and not read another line. You acknowledge God as the Creator of all things. Here I found his claim, it is prior to all others. He who built all worlds, and peopled them, and gave that people all their good things, may make a demand upon them, to any amount, with the certainty of the forests, "and the cattle upon a thousand hills." The same is true of your silver, your merchandise, your children, your servants, and all you have. If not, then name the good thing that you can be sure will be yours to-morrow. Begin, if you please, at the bottom of the catalogue of your comforts, and ascend through the whole series, to the wife of your bosom, your health, and your life, and tell me which of the whole will be yours to-morrow. Tare your name out of the list. Then whose silver are they, they surely are not yours. For he who has nothing that he can hold a day, has nothing but what is borrowed. And if the good things you possess are not yours, they are the Lord's; or whose are they? And what was the Lord's at first, because he made it, he has carefully watched over and preserved. Not merely could we have had nothing, if God had not made it; but we could have kept nothing, if God had not preserved it.

There is no kind of independence about us; we should have been beggars if God had not cared for us. There was an eye that watched more narrowly than we did or could, or our wealth had long since taken to itself wings and had flown away. It was the blessed God that watered our fields, and gave success to our commerce, and health to our children; that guarded our houses from fire, and our lives from danger; else we should have been beggars, or should years ago have perished. How many, as you are, are now in the grave; had a home as you have, but it burnt down; had children, as perhaps you have, but the cold blast came over them, and they died. And was it not the kindness of God, that saved you to what you have? May he not then claim as much of your wealth as he pleases?

But I am not through the argument. God has never alienated his rights. He has suffered Satan to be styled the god of this world, the prince of the power of the air; but he owns nothing. The territories that he promised the Lord Jesus, if he would fall down and worship him, were not a foot of them him. And though men are permitted to hold under God certain rights, and which they sometimes term unalienable, still God never has renounced his right to dispose, pleasure of all that we term ours, and he never will. In a moment, if he pleases, day or night, he puts us out of our possessions, and the places that knew us, know us no more, for ever.

Hence, we can serve God only with what is his already; what he has never alienated. "Of thine only, we give thee." Now, that which God has put into our hands, and the right to which he has never relinquished, we may not, without the charge of fraud, appropriate otherwise than as he shall command us.

But I have not done. God has often asserted his claim to what we term ours. Once he claimed the whole world; and, by a sudden and fearful dispensation, displaced every tenant that had ever occupied its soil. And none will say that God went without his own dominions, to lay a world waste that was the property of another.

When he buried the cities of the plain, he only asserted, though loudly and fearfully, his rights; and pressed home to the bosom and the conscience, of every man, his claim to be served and honored, in every valley that he had made fertile, and by every people whom his kindness had made prosperous.

In the ruin of all the ancient monarchies, God is seen in the attitude of asserting his claim to the kingdoms of men, as sections of his own empire, to which he will send other rulers, and other subjects, whenever he shall please. The desolating pestilences, by which he has despoiled towns and cities, and the thousand nameless sweeps of death, written in our gloomy history, had all their commission from heaven, to take back the life, the health, and comforts he had loaned to men. There was one kingdom we read of, whose whole population went seventy years into bondage, because their land had not been allowed to keep its Sabbath, and they had not paid their tithes, and increased their servants, at the appointed Jubilee.

The storms that have wrecked our merchandise, and the fires that have devoured our cities, and all the mimed casualties, that have ruined our fortunes, have been so many claims put in, by the rightful owner of all things, to what we had appropriated too exclusively to our own use. And the occurrences of every day are of the same character.

I know this is not the world of retribution, and that "no man knoweth either good or evil, by any thing that is done under the sun;" but let us not deny that God is "known by the judgment that he executeth." Will he not, by repeated demands, keep men in mind that they cultivate his territory, and feed on his bounty, and are happy under his auspices? In thus asserting his claim to be served with the talents that he loans, he shows that no unchangeable rule of his kingdom is, that he never alienates what was once loaned.

I shall not offend the good man, when I claim, that this has been a *disobedient* because a *disobedient* world. Perhaps the aggregate of property, lost by the various calamities that God has sent upon this world, would have exactly met the claims he made upon its charity. Had that wealth been expended as he directed, it would have made the world wise and happy. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We read again, "There is that withholdeth more than is meet, but it tendeth to poverty."

It is impossible to say how much more prosperous this world might have been, if men had expended their wealth as God would have them; how much more frequently the showers had fallen, or how much more fertile our soil, or healthier our population, if we had been a better people, and had served the Lord with our substance. His promise must have failed, or he would have "filled our barns with plenty," and caused our "presses to burst out with new wine."

As the churches shall wake to their duty, and give the world the Gospel, "A-hope, and if infidelity scoffs, still I will hope, that much of the world will be renewed from this ill-fated world, and God kindly "stay his rough wind, in the day of the east wind." How many of its plagues will be cured, its wars prevented, its heaths made fertile, and its earthquakes stilled; and what the amount of blessings bestowed upon this world, when it shall become more loyal and more benevolent, none but God can know. I cannot believe that when we shall do as he bids us, he will so often rebuke us.

When we cease to waste his goods, he will flow us to continue longer in the stewardship; when we shall be faithful in the few things, he will make us rulers over many things.

If you will now consider me as having established the divine claim to you, and all that you have, I will proceed to offer the second argument; which is, that Christians, who have the means, should contribute to disseminate the Gospel, because they are heirs of God, and joint heirs with Christ. They belong to that kingdom which the Gospel was intended to establish. The fact is quite enough to give the cause I plead a strong hold upon every pious heart. Ye disciples of the Lord Jesus, read once more the charter of your hopes; and while it warms your heart, tell me if you have done half your duty. "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." Then it seems God and his people have but one interest. Hence, when he commands them to spread his Gospel, he bids himself by blessing, bid them foster their own interest, and make their own kingdom happy. The Christian has by his own act identified

his whole interest with that of the church of our Lord Jesus Christ. If God is honored, he is happy; and God is honored in the salvation of sinners, and in the joy of his people. Hence, he can command them to do nothing but that which will bless themselves.

Now, when did you know of a king's son, who would not joyfully expend his father's treasures to enlarge, and strengthen, and beautify the kingdom to which he was heir? He thus polishes his own crown, and blesses his own future reign. What believer has not the same interest that God has, in lengthening the cords, and strengthening the stakes of Zion? He is one of the little flock, to whom it is his Father's good pleasure to give the kingdom. He is to be a king and a priest to God and the Lamb for ever, and has he still an interest distinct from his heavenly Father? If not, he will hold all he has at the control of God. He will need only to know his duty, and will perform it most cheerfully.

The third reason why Christians, who have the means, should contribute to disseminate the Gospel, is, that they are *merciful* to their fellow-creatures.

One of that mass of misery which the apostasy has produced, their pious hearts have long bled in sympathy. And their charity is not of that kind that it can content itself with saying, "Be ye warmed and be ye filled." They have read, and have longed, that "Whosoever hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? And he that is so unmerciful, as who believeth that he can be contented with saying, 'Be ye warmed and be ye filled,' they have read, and have longed, that "Whosoever hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 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WEDNESDAY, FEBRUARY 22, 1896.

BIBLICAL READER.

A new and interesting school book has just been published by Messrs. Lincoln and Edmunds, (35 Washington street,) entitled, *The Biblical Reader*; containing extracts from the Sacred Scriptures; with practical observations, and questions for the examination of scholars. For the use of schools generally, and Sabbath schools in particular, and is also well calculated for individuals and families. By Rev. J. L. Blake, A. M. Rector of St. Matthew's Church, and Principal of a Literary Seminary, Boston. Ornamented with 24 elegant cuts.

Extract from the Preface.

"It is a well known fact, that many of the most interesting portions of the Bible are sometimes interspersed with catalogues of difficult names, and subjects not particularly suited for a class book in schools, which evinces the propriety and utility of a compilation, in which the parts not adapted to schools may be omitted. The Biblical Reader is designed to accomplish this object, and to furnish schools with selections from the Sacred Volume, interesting and instructive to the rising generation; and also to revise in concise form the reading of the holy scriptures, which of late years has been too much neglected. And it is believed, that the use of this compilation, which presents a connected view of the beauties of divine truth; of the salutary precepts, friendly warnings, encouraging promises, and historical and biographical narratives, with which the Bible abounds, will increase a thirst in the young pupil, and indeed in every reader, to become more intimately acquainted with the whole inspired volume."

"The 'practical observations' at the close of each chapter are truly excellent, and from them we make the following extracts, and commend the work to the attention and patronage of parents, teachers, and youth."

"If you desire to lead cheerful and comfortable, pleasant and happy lives, either in this world, or that which is to come, consecrate yourselves to God, and make it your business to please him; walk continually in the ways of wisdom, performing your duty both to God and man; and then you will have pleasure indeed; such pleasure as the world can never give nor take from you; and such pleasure as will refresh your minds, comfort your hearts, support your spirits, rejoice your souls in all conditions, and so make you happy both now and for ever."

"It is not possible to express the horrible shame and confusion which will cover the wicked, when their characters are summoned up and sealed by the universal Judge; not an eye will dare to lift up towards him they dishonored in this life; whose authority they insulted, and whose laws they set at naught. The consciousness of their presumption and impiety will then overwhelm their souls with shame and dread, and remorse unspesable; and this will be their portion for ever."

"Let all, especially the young, seriously think of and prepare for death and judgment, for they are most ready to forget it. However pleasant your path may be, and though light may shine around you on every side, yet remember the days of darkness; you must expect your share of trouble and sorrow. Do not rise your expectations too high, but be moderate in your pursuits and enjoyments; affliction and death will certainly come; and after death the judgment. Young people should recollect the vanity of childhood and youth; what dangerous temptations surround them; and how uncertain life is; and should consider the future judgment to correct their love of pleasure, and keep them from sensual mirth. But if they will despise the advice of their friends, and walk in the way of their own hearts, they will bring evil upon their flesh and sorrow upon their souls, and will have a dreadful account to give at last. Let us all therefore, seeing we look for such things, be diligent, that we may be found of him in peace at his appearing."

DOMESTIC MEDICINE.

Mr. Phelps, at the Suffolk Circulating Library, and Mr. Simpkins, corner of Court and Brattle Streets, have published a very neat edition of Buchanan's "Domestic Medicine, or a treatise on the prevention and cure of diseases, by regimen and simple medicines," to which is added a Family Herbal, and a Dispensary, for the use of private practitioners. This edition is printed from the twenty-first London edition, which has been revised and amended by John G. Coffin, M. D. Fellow of the Massachusetts Medical Society. This is a work which should be in the possession of every family—a reference to it might save them from much expense and many hours of sickness and sorrow.

WESLEYAN ACADEMY.

The present quarter in the Wesleyan Academy, will close on the 25th of this month, when there will be a vacation of one week, the next term commencing the first Monday in March.

NATHL. DUNN, JR. Instructor.

N. B. The school, if well recollected, went into operation late last fall, at which time the number of scholars was quite small, but it has since increased to about forty, part of whom are females.

It really gives me pleasure to be enabled to say, that since the commencement of the school, we have been favored with a set of students, who, in general, have maintained a course of conduct, truly reputable to themselves and the institution; and who have evinced an unusual degree of application to study.

The tuition is three dollars per quarter, and board, one dollar and twenty-five cents per week. *Wilmington, Feb. 13, 1896.*

NOTICE.

The preachers of the New England Conference, who are circulating dollar subscriptions, for the purpose of raising funds to purchase a farm for the benefit of the Wesleyan Seminary, are requested to be particular in preserving the names of their subscribers, that they may be presented at the annual meeting of the Trustees. *ABEL BLISS.*

Wilmington, Feb. 14, 1896.

MR. FISK'S ADDRESS.

Just received, and for sale by the Methodist Ministers at No. 15, Friend-street.—An Introductory Address, delivered at the opening of the *Wesleyan Academy*, in Wilmington, Mass. Nov. 8, 1895; by Rev. WILLIAM FISK, Principal of the Academy. Published for the benefit of the Institution at price 12 cents.

All new subscribers will be furnished with a regular file of the Herald from the 1st of January 1896, until notice is given to the contrary.

The receipts into the Treasury of the American Board from Dec. 21st to Jan. 20th inclusive, amount to \$5,328; besides \$45 for permanent fund for Corresponding Secretary; and \$37 45 for Mission College in Ceylon.

Mission at the Sandwich Islands.—

Interesting intelligence from the Sandwich Islands, was communicated at the last monthly concert in Boston. At an inquiry meeting held at Hanaroorah on the 18th of May last, about thirty individuals, several of them chiefs of the highest rank, expressed their desire to be considered candidates for baptism, to be administered as soon as the missionaries might deem it expedient. Although the latter were greatly encouraged and cheered by what they saw and heard, and could not but regard this desire to receive the ordinance as, in most cases, from a sincere love to God, yet it was thought best to proceed with great caution, and therefore the matter was for the time deferred.

On the 30th, it appeared at Hanaroorah alone, that no less than 133 individuals had enrolled their names as desirous to be fully taught the word of God, and to obey him so far as they might be enabled to know his will.

At a meeting of the church and congregation, on the 5th of June, after the regular services, ten persons, including several chiefs, made a public relation of their religious experience. It is reported to have been a most interesting and happy season.

In the month of August last, nine chiefs were proposed for admission to the church; among whom were, Krimokoo, the Prime Minister, and Kaahoomano, the favorite queen of the late king. Tamahama, and the most powerful woman on the Islands.

At Hanaroorah, Krimokoo has commenced the erection of a spacious chapel, and intends to furnish it with a bell at his own expense. The amount of printing done by the press at this station, at the latest date of the journal, was:

15,000 copies of a Spelling Book.
2,000 do. *Typhoid* book of 60 pp.
1,000 do. *Catechism*.
1,000 do. *Scripture Tract*.

And it was stated, that before an edition of one of the gospels could be struck off, there would be, at least, 10,000 native readers!—*Rev. & Tel.*

Premium Offered.—The editor of the Wesleyan Journal is authorized to offer a premium of 50 dollars for the best written Tract on the subject of Christian Baptism—in which is expected that both the mode and subjects of this Sacrament, will be discussed with fairness, meekness, and a charitable temper; such as becomes a sacred subject, and as may assist the judgment of those who with a tender conscience are inquiring after the truth. It is desired to have such a Tract published in the Journal, and offered to the Publishing Committee of the Methodist Book Concern.

Any person who shall write on this subject, will please direct to the Editor of the Wesleyan Journal, Charleston, South Carolina, (enclosing under seal in a separate piece of paper, his address,) by the 1st of November next, when the Tracts will be submitted to not fewer than three clergymen of this city, by whose decision on their merits the premium shall be awarded.

Wesleyan Journal.

The Rev. Dr. Payson, of Portland, has declined the invitation of the Presbyterian Church in Cedar street, New York, to become their pastor—but the Church have renewed the call.

We understand that the Hanover Church, Boston, have invited the Rev. Lyman Beecher, D. D. of Litchfield, Conn. to become their pastor; and that the question has been referred to the association of ministers to which he belongs.

The Governor of Ohio has given Peter Diamond his choice, either to be hung or to be confined in the penitentiary ten years. Diamond has chosen the latter.

[*Point says the Boston Recorder*] was a foolish choice, if the doctrine of Universal Salvation is true!

The Theatre, Horse Racing, &c.—Soon after the declaration of independence, says the Rev. Mr. Oliphant, the American Congress passed the following resolution:

"Whereas, true religion and good morals are the only solid foundation of public liberty and happiness, and it is the duty of Congress to promote the same; and whereas, the practice of horse racing, gaming, and such other diversions, are as pre- and destructive of industry, disipation, and a general depravity of principles and manners."

CHURCH MISSIONARY SOCIETY.

The 25th annual report of this society, delivered at their last annual meeting, is in the press in London, but not yet published. From a brief abstract in the last number of the Christian Observer, we learn that the income of the Society, including the contributions to the institution at Islington, amounted during the year to more than 45,000. The net income available for the general purposes of the Society, was upward of 40,500; being an increase on the net income of the 24th year, of nearly 6,000. The expenditure of the twenty-fifth year amounted to nearly 38,000. The committee say, that the surplus of income over the expenditure has not arisen from any inability on their part, to expend a larger sum wisely in the promotion of missionary objects, but merely from prudent considerations. The calls for assistance are now urgent from all parts of the heathen world, and the number of missionaries, including those of every country and of every denomination, is utterly inadequate to supply the wants of the hundreds of millions, who are perishing for lack of knowledge. The offers of service during the past year have been numerous. Sixty persons have expressed their readiness to labor in the work of the society, and of this number the services of sixteen have been accepted. There are twenty students in the Society's institution at Islington, preparing for missionary labor; of whom five are Lutheran clergymen from the seminary at Basel.

In the eleven missions of the Society there are forty-one stations, and which are connected 299 schools. These stations and schools are occupied by 440 laborers, of whom 119 are Europeans, and 321 born in the respective countries, chiefly where they are engaged. The number of pupils in the various schools, is 14,000; of whom 10,457 are boys, 2957 girls, and 578 youths and adults. In connection with the principal missions, printing presses are established, and are coming, in some places, into very active and beneficial operation.

N. Y. Observer.

BURMAH.

It seems from recent accounts, that the intelligence which we published some weeks ago, concerning Mr. and Mrs. Judson, upon the authority of a letter from Mr. Newton, of Calcutta, to Mr. Ervins, of Boston, was premature. Mr. Newton had evidently been informed that the Missionaries at Ava were released from prison, and sent to treat with the English, on behalf of the Emperor. But that information, we have good reason to believe, was incorrect. An arrival at Philadelphia, not long since, brought Calcutta papers of more recent date than the letter of Mr. Newton, assuring us that Dr. Judson and his wife, and Dr. Price were alive, though the first and last were in prison, and allowed a very precarious support. Mr. Judson, it was said, was permitted to visit his companion in his bonds, and occasionally supply him with provisions. The British were advancing upon the capital of the empire, success almost uniformly attending their arms. Pestilence and famine were making wretched havoc among the Burman troops, and those who survived were enfeebled by disease and discontented with their gloomy and unpromising condition. The expectations of good judges at Calcutta were, that the war would not long be protracted, and that a considerable portion of the southern and south-western part of the Burman empire would remain in the possession of the English.—*Col.*

REVIVALS.

PRAYER FOR REVIVALS.

To-morrow, being the last Thursday of February, is the day set apart by the common consent of many Christians, as a season of united and fervent prayer for the outpouring of the Holy Spirit on our colleges and schools. We hope that on this interesting occasion, Christians, of every name, will bring all their *thrones before the Lord, and prove him now herewith, and see if he will not open the windows of heaven, and pour us out a blessing.*

We learn that the revivals in Middlebury and Williams colleges still continue, and that the good work has extended, in a powerful manner, to the towns in which they are located. In addition to the heart-cheering intelligence heretofore given respecting these revivals, we are happy to lay before our readers the following extract of a letter, dated,

Williamstown, Feb. 16, 1896.

"There is a glorious work of divine grace in this town. The work commenced as you know in college, the last term. So extensive was it there, that only four who were then in the college, were left without a hope of pardoned sin. From the college it spread among the inhabitants, and there is now a general-revival throughout the place. The work is not noisy, but still. It excites no open opposition, but it lays stubborn, abandoned sinners at the feet of Jesus. Between 90 and 100 are already rejoicing in hope of the glory of God, and the prospect is, that many more will yet be brought out of darkness into God's marvellous light. The college term has now commenced, and some twelve or fifteen students who were absent, teaching school the last term, it is expected, will soon return, and the prayer of God's people is, that this blessed work may go on, until every one of these youth shall be sanctified for the service of his Maker."

GREAT REVIVAL IN ONEIDA COUNTY, N. Y.

Mr. Editors, FOR ZION'S HERALD. God is doing wonders in Oneida county. The village of Rome has become the place of his most powerful operations. Hundreds there, have recently seen delivering grace; and but very few remain impenitent.

At a Camp-meeting held in the vicinity last season, (of which I gave you a brief account,) eight or ten of the villagers were converted. From that time the work prevailed with more or less success, principally at the Factory village, contiguous to the other, and mostly among the Methodists, until a Mr. Finney, of the Presbyterian order, began to thunder the terrors of the law, and sound an alarm to the lukewarm and laughing sons and daughters of Zion in that church. He used no notes—his groans and sighs and plainness of speech, showed that he needed none. Some, for a season, were greatly offended, and disposed to persecute him. But God soon began to vindicate his servant, and his mighty power fell upon the people. Sinners, the most proud and hardened, began to cry for mercy. Finney commanded them, in the name of God, to kneel—They knelt, and he prayed for them; they found peace—and the flame spread through the Presbyterian congregation, until the two fires met. They both came from the same source, and were fanned by instruments of the same cast. They united—and nothing could stand before their influence. Day and night Presbyterians and Methodists, converts and penitents, flocked together, whether meetings were appointed or not—and whether walking in the street, or sitting in our houses, we might hear *indifferent directions*, either the voices of those that cried for mercy, or those that shouted victory, or of those who, settling down into a heavenly calm, sweetly sung hymns of praise for all the wonderful works which God has made known unto us in these days. The play has brought their friends fifteen and twenty miles to Rome, that they might be converted! And some have witnessed, that the Lord is present at Rome to wound and to heal, to kill and to make alive! We have had a memorable season in the Methodist congregation for two or three weeks past. To see more than half a hundred penitents on their knees at once for prayers, and the rich and the poor uniting in fervent supplications for them, and for sanctifying power in their own souls, was sufficient to make even the infidel exclaim, "Surely God is in this place!" Some who formerly seemed to have been at the farthest distance from our communion, have, by experiencing a change of heart, joined the Methodist Episcopal Church, and are provoking the elder members to love and to good works, by their zeal for gospel holiness.

Westmoreland circuit is also looking up, and stretching out her hands unto God. We have seen a full assembly of sinners fall upon their knees at once for prayers.

The Lord is likewise visiting the town of Augusta. We have meetings (besides the Sabbath) almost every evening, and sometimes several at different parts of the town the same evening, all well attended—generally from ten to twenty mourners bow before the Lord for the intercession of saints; and a number have already found strength to believe that God for Christ's sake has forgiven their sins.

The prospect brightens, and numbers have been lately converted in several other places.

I cannot well close this communication, without noticing an instance of the power of grace, and no mean testimony that it is the will of God, even our sanctification, in this life. A little girl, about ten years old, whose parents have been worthy members of the Methodist Episcopal Church many years, at the above-mentioned Camp-meeting, after great agony of soul for some hours, obtained a clear evidence that her sins were forgiven, went home happy in God, and lived in the most exemplary and happy for several weeks—when at a prayer-meeting, she was suddenly seized with great anguish of heart, so that her parents were alarmed; for she refused to be comforted. This distress continued perhaps two hours, when her parents persuaded her to go home, and it partially wore off, and left her very solemn. But it was evident by her countenance that she was disappointed in the object of her desires. At the next meeting she had a similar exercise, and the result was similar. A few evenings after her mind was exercised in a similar manner while at home; and it soon appeared, by the agony of her soul, that she could take no denial—that it was with her, victory or death! Some of the neighbors came in—a number of prayers were offered up to God—her pious father could not contain himself—he went into another apartment, walked the room, and had thoughts of persuading his child to desist; for he was afraid she would die in the struggle. To this her mother would not consent. At length the little creature said, "Lord, I submit." Her agony ceased—but there was not any strength remaining in her. They laid her on a bed, and she soon began to smile; and if heaven was ever visible on a human countenance, it was on her little, shining face. Soon she shouted "Glory! glory!" Her life and conversation since, for several months, leave no doubt but that God has sanctified her soul. Yours with due respect,

JOSEPH BAKER.

February 5, 1896.

Seven moneyed institutions in London, connected one way or another with navigation, paid last year to the Seamen's Friend Society an aggregate of \$2,469;—which proves that they are wise to their own interests.

Since the 8th of March last, the American Colonization Society has received \$10,000 in subscriptions and donations.

GENERAL INTELLIGENCE.

War in the south.—We have for months heard of rumors of war, and partisan actions, between the Brazilians, Buenos Ayreans, and the Orientalists, on the River of Plate; and we have now correct information that war was formally declared by the Emperor of Brazil against Buenos Ayres on the 12th of December. Letters from Rio to the 12th of December, announce that troops had been sent thence to Monte Video; and that the preparations for prosecuting the war with vigor, were in activity. The same letters add, that there were several privateers on the coast, capturing the Brazilians; that the Government had sent out vessels to capture them; but had not caught any; that it was expected the coast would be thronged with privateers, that it was expected that the Brazilian commerce would be cut up, and that neutral vessels would have a chance to make large freights.

From the Pacific.—A letter dated Chorrillos, the 6th of September last, says:—"The forts of Callao are still in the possession of the Royal Spaniards. Bolivar has erected batteries within a quarter of a mile of them; while the Chilean and Peruvian squadrons are assailing the forts from the sea. Rodil, who commands in the forts, has held out like a good fellow, and deserves the praise of his nation. He has been penned up nearly one year, and has now only 2000 men; formerly he had 4000; but living on salt provisions and bad water, so long, they have died. Five days ago, a shell from Bolivar's batteries, burst in the castle and killed 25 men, and Rodil's horse; and the soldiers turned too and devoured the animal. The port of Callao is most rigidly blockaded, and no merchant vessels are allowed to enter; and Bolivar has cut off all communication by land. Notwithstanding the soldiers are dying off very fast, Rodil says, 'he will not give up whilst there is a man's body to gnaw upon.'"

A letter from Guayaquil, of Oct. received in this city, says:—"The Steamboat which lately arrived here from England started hence about a month since for Lima, but when at sea three days was obliged to put in for fuel. In her passage from here to Guayaquil, she likewise put in 3 or 4 times for the same reason. The owner of the boat, who had invested his whole fortune to the amount of \$50,000 in her, was so much discouraged, that while the passengers were at dinner (with the exception of five on shore, gunning) he went below, and fired a pistol into the magazine. The whole quarter deck of the vessel was blown into the air; five of the passengers were killed, and several wounded. Mr. Swett, of Boston, who was on shore, lost all his baggage, and many valuable papers. It is supposed that the owner, who was an Italian, was insane at the time he fired the pistol, although five minutes before he was sitting at dinner and conversing as usual.—The passengers killed, belonged to this place, and were very respectable people."—*Boston Patriot.*

CONGRESS.

In the House of Representatives, on the 8th inst. Mr. Condict, of New Jersey, offered the following resolutions for consideration, which were referred to a select committee.

Resolved, That it is expedient to augment the impost on all imported spirituous liquors, and to levy an excise duty on all such liquors, distilled in the United States.

Resolved, That the revenue accruing from excise duties shall constitute a fund to be applied exclusively to purposes of education and internal improvement; the amount paid by each State and Territory to be expended within the limits thereof, in such manner as the State or Territorial authority, with the consent of Congress, may from time to time direct.

Massachusetts Canal.—The Report of the Commissioners on the routes of Canals from Boston Harbor to Connecticut and Hudson rivers, of which 1000 copies were ordered by the Senate to be printed, has been distributed to the members of the Legislature. It comprises a volume of 274 pages, to which is appended a very handsome copperplate plan of the survey from Boston to Connecticut river; with a sketch of a proposed route to the Hudson, on a scale of 2 1/2 miles to an inch, made under the direction of the Commissioners, by L. Baldwin, Engineer. The Canal commences in Montague, in Franklin county, and terminates on Boston Neck. It is hardly necessary to add, that it contains a mass of most valuable information. A motion is now before the Legislature for the distribution of the work to every town in the state.—The estimated expense of the great enterprises is over six millions of dollars.

Stammering.—We noticed some days ago the advertisement of Mrs. Leigh, 22 Gold street, New York, who proposed to cure impediments of speech, or stammering, a most painful and unpleasant affliction; and in proof of the efficacy of her system, we have witnessed an extraordinary instance of cure. A young gentleman arrived in this city on Thursday from Fredericksburg, Va. sent by his parents to be cured of a most obstinate stammering. He called on Mrs. Leigh on Friday, and on Saturday remained five hours with her, taking the usual lessons. His speech is now clear, smooth, and free from the least impediment. He assured us that he could not read, and could scarcely speak from guttural difficulty and spasmodic affection. He could not utter his name, to be placed on the way bill, and was compelled to point to it on his trunk; he now reads fluently, and speaks without hesitation, and after a few hours instruction. We also conversed with two ladies, who had been relieved from a similar affliction in eight or ten days' practice, and whose speech was free from impediment.

National Advocate.

Fire.—A fire broke out on Wednesday morning in the 3d story of the store on Central wharf occupied by Messrs. Sargent and Brooks. The interior of the store was much injured, if not quite destroyed, and property to a considerable amount was burnt or much damaged.

On Wednesday night, week, the Exchange Coffee House in Geneva, N. Y. was wholly consumed by fire, and so far had it progressed when discovered, that several of the lodgers were compelled to leave the building from the second story windows. Loss estimated at \$8,000. Insurance, 7,000.

Removal of Slaves from North Carolina.—About a year ago, the Society of Friends in North Carolina came to the determination of sending a large number of colored persons under their care to the Republic of Hayti and elsewhere, so soon as funds could be procured, and the consent of those persons obtained. From the last number of the *Genius of Universal Emancipation* we learn that the acting Committee of the Yearly Meeting, has at length resolved to send a vessel with a considerable number of the people under their care to Hayti in the approaching spring. The whole number of blacks under the care of the Society, it is believed amounts to nearly one thousand.—*N. Y. Obs.*

A dreadful accident happened on the 26th December, at the Augustinian Friary Chapel in Callan, Ireland. The building was crowded to suffocation, when a cry arose, perfectly unaccounted for, that the gallery was falling. A frantic rush towards the only door, common to the floor and gallery, took place. Women and children were instantly crushed to death, or suffocated just outside the door, where they fell. Immediately a pile, five feet deep, of the dead, dying, and half suffocated, accumulated at the door. At this time, another cry that the kitchen under the chapel was on fire, added to the terror of the scene. Fourteen persons were killed, and one hundred suffered from contusions and broken limbs.

The Influenza. This disease yet prevails to a very great extent in this city, and with unusual violence and fatality. Our most respectable and promising citizens are falling around us like the mown grass; and the weekly bills of mortality are swelled to an amount equal, if not exceeding, those of the hottest weeks of the summer, when the dog-star rages. The papers, moreover, from every direction, bear witness that the epidemic has covered the land. The editors of the National Intelligencer have seen letters from South Carolina, giving the most afflictive account of the ravages of the disease in the interior of that country. In Newbury district, there have lately been thirteen deaths in one family, and sixteen in another. The people are dying about as very fast; too many to relate. It is thought to be the most fatal with the poor black people.—*Spectator.*

The following letter from an officer of the Grampus, dated Matanzas, January 22, alludes to the unhappy crew of a South American privateer, visited by Mr. Curson, of the schr. Gen. Warren:

"We arrived this morning from a small Island on the banks called Bird Key, where we went in search of some men wrecked there. They had been cast away upwards of sixty days on this rock; and on our arrival we found they had all died except one negro, who was too weak to rise. Their only sustenance had been the blood of fish-bones for drink, and their flesh dried for meat; the situation being a barren and sharp rock, without any soil or vegetation. There were thirty-six men cast on this rock, and you can form no idea of the horrid sight of thirty-five men lying dead, in a heap, one on the other, and the poor negro in the last extremities."

Monstrous dive.—An occurrence of a frightful nature happened a few days ago at Valley Falls, a short distance from this village, which has just been related to us by a gentleman from that place. While Mr. Otis N. Pearce was at work on the roof of a four-story cotton factory, he accidentally lost his balance, and the shingles being wet from a recent rain he was unable to stop himself from going off. When he came to the edge he made a desperate effort to cling to the roof, and for a moment was suspended by the arm over the frightful precipice below. He was instantly compelled to give way, and turning in his fall, he struck with his head and breast the edge of a bank which caved under him, and he went into the river with his head downwards. His face struck the bottom, but he came up in a moment, and by the assistance of several near him, he was taken out without any other injury than the fracture of the bones of his wrist, and a small bruise on the forehead. It is stated that there were but about four feet in either direction from the place where Mr. P. fell, that he could not have escaped being dashed in pieces had he been so unfortunate as to have struck on any other spot than that which received him.—*Panetucket Chronicle.*

Stage Accident.—The Boston and Albany line of stages via Williamstown, met with something of a disaster on Friday night, 10th inst., in attempting to cross the Hudson river at Troy. The night was extremely dark, and the path upon the ice obscured by the overflying of the water, which caused the driver to lose the track, and unconsciously to drive the horses into an opening caused by cutting the ice during the day. Four valuable horses and the greater part of the coach were lost; but as good luck would have it, no passengers were in the coach at the time.

A step daughter of Mr. James Voorhees, of Glen, was drowned in the *Metamora* river, near Caughnawaga, on Wednesday evening last, in consequence of the sleigh's breaking through the ice, in which she was riding. Two other persons who were in the sleigh, also fell in but were saved.

Charles Rogers, of the city of Philadelphia, gentleman, has been missing since the evening of the 30th of December last, and has never since been heard of, although every exertion has been made to discover what has become of him. Mrs. Rogers offers a reward of \$200, to any person who will give her certain information of the fate or place of concealment of said Charles; she is fearful that some fatal accident has happened to him, or some illegal duress is imposed upon his person.

A letter from Cadiz, of December 13th, speaking of the hurricane there, says that it was much more severely felt at Gibraltar, and that upward of two hundred vessels were wrecked in the bay of that port.—Some accounts stated that more than a thousand souls had perished.

Canal Spirit.—Three thousand men are advertised for, to labor, at good wages, on that part of the Delaware and Hudson Canal which is now under contract, commencing at the Hudson river, near the village of Kingston, 60 miles below the city of Albany, and about 80 miles above New York, extending through the counties of Ulster, Sullivan, and Orange, in the state of New York, to the Delaware river, a line of 65 miles of Canal, together with all locks, aqueducts, culverts, bridges, and fencing, to be completed during the present year.

The brick machine, invented at Wiscasset, by J. M. Brookings, it is expected, by competent judges, will entirely supersede the present mode of making brick. The following is a description of it, from the Wiscasset Intelligencer.

The mortar is received into a large hopper, where it may be ground fine enough for pot's use—passes into the moulds, which are conveyed through a channel to the hands of the workmen. The mould is returned to a trough, where an apparatus washes and cleanses it with great expedition; it is then placed on the other end of the channel, passes under the feeder of the hopper, and out at the other end of the channel, as before described. The whole machinery is moved by a wheel 3 1/2 feet diameter, which may be turned with ease, by a lad of 12 years. It may be adapted to hand, horse, or water power. With hands sufficient to place the mortar in the hopper, receive and return the moulds, one hand at the wheel may mould 30,000 bricks in a day. By water power, the machine may be made to form 100,000, or more, as one turn of the wheel forms a brick. It is placed on a carriage to convey it to different parts of the yard, or elsewhere. The pressing machine is very economical, and requires less labor than any thing yet invented. The whole expense of the machine for making and pressing brick, (adapted to hand power,) will not exceed \$30.

Insanity.—A few days ago, Peter Marion, in a fit of insanity, produced by intemperance, drew his tongue out of his mouth, and with a knife, shortened it, by above an inch and a half—being as much as he could draw over his teeth. We have known those who desecrated to lose their tongues; but this is the first instance, within our knowledge, of a voluntary amputation of that mischievous yet valuable member.—*Tuolacoon paper.*

The artists of New York have organized themselves into a society under the name of "The National Academy of the Arts of Design," upon the plan of the Royal Academy of London; intended to elevate and improve the character and condition of the liberal arts in our country.

The amount collected in the city of Philadelphia and the adjoining districts, for the relief of the sufferers by fire in New Brunswick, was \$2,532 19.

Massachusetts.—A Legislative Caucus has nominated His Excellency, Levi Lincoln, as a candidate for Governor, and the Hon. Thomas L. Winthrop, for Lieut. Governor, at the ensuing election.

The Fifty Dollar Prize, offered by the Manager of the Hubbard Gallery, for the best poem, descriptive of the Papyrotonia and Panharmonic, has been awarded to "A Bostonian." It is said to be a production of great merit.

High School for Girls.—The examination of candidates for admission into the High School for Girls, will be commenced this day, in the second story of Derna street school house.

The Ant. Slavery Society of Maryland, have resolved to recommend to its members the propriety of withdrawing their patronage from such newspapers as will not decline the publication of professed slave-dealers' advertisements.

Bolivar has directed public provision to be made for the education of the Indians in Peru. In the Colleges of Liberty and St. Charles, \$300 a month is to be appropriated for the support and instruction of Indian youths; and in the College of Independencia, \$200 more are devoted to the same purpose.

A serious accident happened lately, at Georgetown, near Washington City, by the horses in the stage running away, which killed one man and injured another. So many accidents of this kind happen, there ought to be a fine imposed upon every driver, who leaves his horses a moment without being in the care of some one.

"The Colonist," a paper printed at Demerara, has been suppressed by the Government. A body of armed men entered the office, and carried off the bar of the press, and took the Editor to the Bar of the Court.

Mr. Auguste Jouan, was robbed on Monday evening last, while travelling on foot from N. Brunswick to Patterson, N. J. by two colored men, of between 14 and 1500 dollars, in bank bills, and twelve doubloons.

A pocket book, containing one hundred and fifty dollars in bank paper, was recently cut out of the pantaloon's pocket of a gentleman at the Philadelphia Theatre.

The body of John

THE HERALD'S HARP.



FROM THE LONDON EVANGELICAL MAGAZINE.
ON A FORGIVING SPIRIT.
It is the glory of a man to pass by a transgression.

Prov. xix. 11.
Thus Wisdom speaks aloud, and yet
Pride hardly will resign;
Though to forgive and to forget
Is godlike and divine.

When injured, I can scarce tell how
To pass the injury by;
My angry spirit will not bow,
Nor let resentment die.

The heaving billows swell within,
Till all is tumult grown;
Thus do I share another's sin,
Thus make his guilt my own.

But come my proud rebellious heart,
One serious thought bestow!
Do I thus act the Christian's part?
Has Jesus acted so?

Just the reverse; his generous heart
Did kind compassion move;
When sinners curse, the Saviour blest,
And injuries paid with love.

Although by wicked hands he died,
With the last breath he drew,
Father, forgive! he sweetly cried;
Himself forgave them too.

Jesus! I hide my head in shame,
I blush and weep to see
That I, who bear thy sacred name,
No more conform to thee.

O! the sharp pang he underwent
To clear my guilty score;
And shall I trifling wrongs resent?
No;—I'll resent no more.

I'll seize the offending brother's hand,
And call him still my friend;
My angry passions I'll subdue,
And every quarrel end.

Why should we differ by the way?
Why should we dissent come?
We hope to spend an endless day,
In one eternal home.

Malice and rage be banish'd far;
Revenge! farewell to you;
I'm a delinquent at the bar,
Where he stands guilty too.

I must have mercy or I die,
And sink in sad despair;
I must forgive others, or I
Can hope no mercy there.

While others their punctilious boast,
Lord, bend my stubborn will;
For be that condescends the most,
Remains the victor still.

Fain would I imitate my Lord,
And bear each cross event;
Humility's its own reward,
But pride has punishment.

Come, Holy Spirit, heavenly dove,
Descend on balmy wings;
Come tune my passions all to love,
Come strike the peaceful strings.

Jesus, my longing soul shall wait,
And at thy feet adore;
Till I shall reach the happy state
Where discord is no more!

FROM THE DRYER GAZETTE.

A MOTHER'S ADDRESS TO HER CHILD.

Sweet child! thy soft expressive face,
With every charm and native grace,
A thousand nameless fancies tell,
Enchain me with a magic spell.

Fair creature! precious pledge of love!
Bright image of the best above!
Thy presence cheers my fainting heart,
And gives what words can never impart.

But should thy spirit take its flight,
To that fair world of glory bright—
A lonely path I'd tread below,
Nor naught of pleasure ever know.

Ah, stay then, gentle spirit stay,
To smooth thy sorrowing mother's way,
For Heaven has pledged itself 't' impart
A solace to the widow's heart.

FROM THE LONDON MAGAZINE.

THE ORPHAN.

I was but a child when my father fell,
And a child when I saw my mother die;
But though years have gone, I remember well
My father's last look, my mother's last sigh.

She sought the red field, where the war had been,
And she bore me there, where mangled bodies lay;
But I knew not the horrors of such a scene,
And, 'mid all, my young heart smil'd, and was gay.

On the ground I saw my sire reclined—
But I knew not then he was lying there—
And still I prattled, and smiled, and twined
My fingers round his bloody hair.

Though so faintly he breathed, "My son, my son,"
Blessing me with his parting breath—
Ah! little I dreamed that his days were done—
The look he gave me was the look of death.

And there was my mother sitting by,
But her watch beside my sire she kept,
But so gathering war had dulled her eye—
I thought her happy who had not wept.

How I wonder, when the night came on,
They had made the cold ground each their bed—
But at morning my mother too was gone,
And I was an orphan—both were dead.

BIOGRAPHICAL.

ROBERT RAIKES.

Mr. Robert Raikes was born at Gloucester, England, in the year 1735. His father was the printer and proprietor of the Gloucester Journal, and to this business the subject of our memoir succeeded, by which he is said to have acquired a competent property. We are not acquainted with the circumstances of his education, or the events of his early life, but active benevolence distinguished his manhood, and that

Divine principle (without which all pretensions to religion are as the sounding brass and tinkling cymbal) was first called into action by the former condition of the prisoners in the Bridewell of Gloucester. His property, his pen, and his influence, were devoted to provide for them, not only the things needful for this life, but the more important advantages of religious and moral instruction, in order to prepare them for the enjoyment of a happier world.

The effort fully succeeded, and acted, perhaps, as a stimulus to further exertion. He had seen his fellow men brought to the lowest state of misery and degradation by the want of a religious education, and his enlightened mind was thus prepared to sanction the exalted aim—that prevention is better than cure. Moral culture may be applied with much greater efficacy to guard the untainted mind against contamination than to restore it after it has strayed from the narrow path. What men of the world called accident, pointed out the course of this benevolent man. But it was such an accident as would have passed unheeded, by all not under the influence of that charity which studies not its own things, but those of others. Mr. Raikes found it his duty to read to the will of his heavenly Father, and was prepared to say with the psalmist, "Show me the way of thy commandments and I will walk in them with my whole heart." He ardently desired to be useful, and seeks the guidance of that blessed Spirit who leads into all truth, will ever be favored with opportunities of bringing his benevolent designs into exercise.

The circumstances which led to the formation of the Sunday school system, may be reckoned among the many proofs which the history of the world furnishes, that Providence has frequently caused the most magnificent efforts to spring from means the most simple, and by the steady persevering efforts of an individual, the most important ends have often been accomplished. With a sensation of delight, which none can conceive, but those who have drunk from the same perennial fountain, Mr. Raikes, when on the threshold of eternity, related the interesting story of the origin of Sunday schools. One day in the year 1782, he went into the suburbs of his native city to hire a gardener. The man was from home, and while Mr. Raikes awaited his return, he was much disturbed by a group of noisy boys who infested the street. He asked the gardener's wife the cause of these children being so neglected and depraved. Her emphatic reply was, "Oh, sir, if you were here on a Sunday you would pity them indeed, we cannot read our Bibles for them." This answer operated with the force of electricity, and called forth all the energy of his benevolent soul. "Can nothing," he asked, "be done for these poor children? Is there any body near that will take them to school on a Sunday?" He was informed that there was a person in the neighborhood (to use his own language) the word "try" was so powerfully impressed upon his mind as to decide him at once for action. He immediately went on and entered into a treaty with the school mistress to take charge of a certain number of destitute children on the Sabbath day, and this proved the grain of mustard seed which has already produced a great tree, whose branches overshadow our own land, and whose roots are extending to the most distant regions of the earth. May its growth advance with accelerated progress, till the sons and daughters of ignorance and vice shall find a refuge under its fostering shade!

Mr. Raikes agreed to give this poor woman one shilling for her day's employment, and he soon found three others who were willing to undertake a similar task. He now communicated his plan to the clergyman of the parish, (the Rev. Thomas Stock), who promised to co-operate with him by visiting the schools on Sunday afternoons. Mr. Raikes printed a little book which he distributed among them, and the Society for the promotion of Christian knowledge sent him a number of Bibles and Testaments for a similar purpose. The effect produced on the conduct of these hitherto wretched children in a short time, cannot be better told than in the language of a woman living in the neighborhood, who declared that "the place was become quite a heaven upon Sundays in comparison to what it used to be." At the end of three years the number of scholars increased to 200. Many of these, as well as their parents, had scarcely ever been within the precincts of a church, but now numbers of them began to attend with regularity, and as many as fifty were sometimes present so early as seven o'clock in the morning.

Mr. Raikes not only possessed energy for bringing his benevolent system into action, but prudence for conducting it. In a letter to a friend, written about this period, he says, "I cannot express to you the pleasure I often receive in discovering genius and innate good dispositions among this little multitude. It is baptizing in human nature. I have often too, the satisfaction of receiving thanks from parents, for the reformation they perceive in their children. Often I have given them kind admonitions, which I always do in the mildest and gentlest manner. The going among them, doing little kindnesses, distributing trifling rewards, and ingratiating myself with them, I have given me an association greater than I ever could have imagined; for I am told by their mistresses, that they are very much afraid of my displeasure." Besides attending to the instruction of the children in their religious and social duties, he was particular in inculcating habits of cleanliness; and however mean or ragged their clothing might be, he insisted that each child should come to school with clean hands and face, and combed hair; as he knew that attention to these little decencies of life, have a wonderful tendency to advance civilization among the lower classes of society.

During the first three years, the establishment of Sunday schools was chiefly limited to the vicinity of the city where they had originated, but when the plan had, in the opinion of Mr. Raikes, been fully tried, he conceived that it should be more widely disseminated. For this purpose, he inserted a paragraph on the subject in his own Journal, which was copied into several of the London and provincial papers. The plan was adopted soon after in London, and the first name on the list of the Sunday school committee in the metropolis, appears to be that of the celebrated Jonas Hanway. The success of the first effort now called the dormant seed of many into action, the establishment of Sunday schools proceeded throughout the nation with the rapidity of lightning, and before the close of the valuable life, which occurred in his native city on the 5th of April, 1811, he had the exulting satisfaction of seeing Sunday schools for Three Hundred Thousand Children established throughout the British empire.—*Sunday Sch. Mag.*

LADIES' DEPARTMENT.

THE PIOUS AND BENEVOLENT WOMAN.

As she professes and believes the Christian religion, she is persuaded that the best, the only foundation of the love of her neighbor is the love of God—she therefore erects the superstructure of her good works on the basis of piety. For the affluence with which Heaven has blessed her, she is thankful—and she is constantly on her guard to preserve herself from yielding to the temptations to which she is exposed. As she is afraid of nothing so much as of forgetting her Maker, she directs her thoughts perpetually towards him; and as she feels that she may become vain and haughty, she cultivates with zeal the virtue of humility. She never loses sight of the solemn truth that she must die!

Firmly persuaded of the vanity of all sublunary objects, there is nothing which attaches her strongly to the world—and that it is her duty to do all the good which she can. In her youth, while she is the delight, the joy of her parents, of her brothers, and of the servants of the family, by her obedience and tenderness, she looks abroad for objects to whom she may impart consolation. She

feeds the hungry and clothes the naked poor with garments, which she makes up with her own hands. She carries cordials to her sick neighbors, and as she sits by the side of their beds, her kind words infuse healing balm into their wounded minds.

From the liberal allowance which her indulgent parents commit to her discretion, she contrives to save a large portion, which she devotes to the support of one or two orphan children. I do not here delineate a fiction; I speak of a woman who once existed, but who now is in the tomb—a woman who thus sanctified a state of prosperity by the practice of good works. The Christian woman, after she is established in life, and is no longer under the control of her parents, but has a more ample use of the gifts of fortune, pursues the same benevolent plan. She is determined to make herself perfectly acquainted with her duty, and to guide her heart and practice, not by instinct, but by enthusiasm, but by order and rule. Judiciously weighing the relative importance of the several actions which she is called to perform, she pays her first attention to those which are most essential. These are the duties that arise from the relation in which she stands as a wife, a mother, and a mistress.—But having discharged the obligations which she owes to her husband, her children, and her domestics, having provided for her household, and been scrupulously just in all her transactions; having paid the laborer his hire, and remunerated the services of the industrious, she bends her soul to the deeds of charity. As economy is one of the best supports of liberality, she is careful that in her house nothing should be wasted which will afford comfort and relief to the poor. She also appropriates a certain part of her income to beneficence, and she regards it as a sacred treasure, which she cannot afterwards divert to her personal use.

It would be impossible for me to enumerate all the benefits, which this fund diffuses around her. It beams on the chamber of the widow, and causes her heart to sing for joy—it carries light into the dark cells of the debtor, and restores the debtor to his family. She devotes, not only her wealth, but her time, her talents, her reason to works of charity. Convinced that the miseries of the poor frequently spring from their vices, she exerts herself to remove the fatal cause.

Without the haughty assumption of superiority, but with a mild and persuasive voice, when she imparts her good advice—and eloquently does she plead the cause of virtue, and such force is there in her arguments, that she has sometimes the happiness of finding, that she has not only relieved the wants of the poor, but that she has reclaimed them from the errors of their ways—that she has not only preserved their bodies from death, but that she has saved their souls alive.

Whilst she thus diffuses blessings around, the voice of gratitude attends her steps—but she drinks not in with thirsty ear the flowing sound. Satisfied with the approbation of her heavenly Father, she seeks not the praise of man. She thinks little of herself, and lives at once for God and for her family. To the poor, and to God!—*Freeman's Sermon.*

YOUTH'S DEPARTMENT.

FROM THE GUARDIAN AND MONITOR.

ON THE OBSERVATION OF SIGNS.

I recollect that in my childhood I often had my mind perplexed with signs. I frequently heard it remarked by those who were much older than myself, that such and such things were certain signs of success or disappointment. Such an influence had these pretended signs on my imagination, that I felt almost afraid to engage in any enterprise, when I heard he foretold myself whether there was not some favorable sign. I have been many times influenced in the same manner; many who would even wear their garments all day with the wrong side out, when they happened to put it on so in the morning, because, say they, "it is a bad sign to turn it." When it occurred to them to seek out their own mistakes, they would find something, they would choose to undergo great inconvenience rather than return and take it, because "it was a bad sign to return and take it again." I have seen young people (that were indeed old enough to have a better rule of action) in order to determine whether they should go to one particular place or another, set up a stick to see which way it would fall. I have been myself much elated with seeing the moon for the first time after the change, over the right shoulder. The Turk was said to be a "good sign," and sometimes, when I knew it was to be seen, have turned myself half round to look at it, lest I should see it over my left shoulder; and often have been unpleasantly affected when I happened to see it over the left.

One evening, as I sat conversing with one of my mates at a little distance from the house, there came one of those evening squanders and lighted near the door. While we were listening to her ecstatic notes, she remarked to me, "I should hate to have such a bird sing so near our house." Why? said I. "Because it is a sign there is going to be a death in the family." Young people often have such things impressed upon their minds to their very great injury. It encourages or discourages without any proper motives. It often creates anxiety and fear, and fills the tender mind with strange and inconsistent ideas. It is to be hoped that the time is not far distant, when the folly and sin of filling the minds of children with such ideas will be done away, and more rational principles instilled.

There is a propensity in the human mind to seek after signs, and to listen to vain pretensions; which propensity ought to be checked rather than indulged. Nothing should be presented to feed the imagination, but such things as will have a salutary influence upon the heart.

The more particular remarks which I have to offer on the subject of pretended signs are the following. First, they are heathenish. The origin of them may be traced directly back to heathen nations. They have their oracles, their prognosticators, and their soothsayers. They noticed the flight of birds, the feeding of fowls, and examined the entrails of animals in order to determine future events. The vulgar notion of signs is then a vestige of heathenism, and deserves not to be named in a Christian country.

Secondly, they are influenced in this way—sinful.—We set forth motives that are unchristian. We follow a rule which God has not given as the rule of our life. We are led by the traditions of men. These things serve only to mislead and render us the dupes of folly; and unless there is some other rule of action, something higher to determine our views and direct our choice, we are abusing the reason which God has given us, and disregarding the light of revelation. Had the heathen followed the dictates of reason, they would never have acted under the influence of their auspices. If those in a Christian land examined their reason, they would despise the telling of fortunes, and cease to connect events with those things with which there is no ground of connexion. But more especially, were they under the influence of the gospel—were they interested in the salvation of Christ, they would disapprove of such practices.

Thirdly, I would advise my young reader who has ever had any anxiety about signs, to inquire of himself whether he is a Christian, to believe in any such signs; whether the apostles ever inculcated them. It is the design of the gospel to correct such errors, and to free the mind from its doubts and perplexities. Shall then the word of God which is given us as a guide to our feet and a lamp to our path, be overlooked in this world of delusion and error? Shall we give ear to the tales of the foolish and simple, when glad tidings of great joy are communicated by him in whom are hid all the treasures of wisdom and knowledge?

OBEEDIENCE TO PARENTS.

One important branch of your duty, my dear children, is to attend to your parents' good instructions. If, indeed, they tell you to do what is right, you must

not in this case do as they desire, but in a modest and respectful manner discover that you cannot conscientiously obey their instructions. If they teach you for example to lie, to swear, or to steal, you must not obey them in these things, because God has commanded you not to lie, he has commanded you not to swear, he has commanded you not to steal, and you must not break the commands of God, to obey the commands of your parents. But you are bound to listen to your parents' good instructions. You must not be careless or indifferent when they endeavour to teach you, but give the most earnest heed to what they say; and especially when they instruct you in matters of religion, you should listen to them with particular attention, because they are things of the greatest importance.

Your parents, if they are good, sometimes tell you what sin is, and how much God is displeased with those who commit sin, and how he has determined to punish those who live and die in sin. They sometimes tell you, that though you are young, you are guilty of many things which are displeasing to God, and that, unless he is pleased to pardon your sins, you must not expect when you die, to go to heaven. They sometimes speak to you about Jesus Christ, that he is the Son of God, that he came into the world to save sinners, that he died to save them, or they would never have been saved, but cast with the wicked angels into the bottomless pit. They sometimes tell you that Jesus Christ loves little children who love him and obey their parents, and they affectionately treat you to love him, and obey your parents, that he may love you, and that you may be happy in his love, and that you may be holy, and happy. They sometimes talk to you about the Bible, that it is the word of God, and therefore you ought to love it, and read it more than any other book. They often speak to you about your prayers, that it is your duty every night, before you sleep, to bless God for preserving you through the day; and every morning, when you awake, to bless God for preserving you through the night. They frequently speak to you about remembering the Sabbath day to keep it holy, and they instruct you to be particularly fond of reading good books, and many other things of a religious nature your parents teach you. Now it is your duty to listen to their instructions. God has told you, in his word, to obey your parents; and this is one way in which you should obey them. The language of God to every child is, "My son or my daughter, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be the ornaments of grace unto thy head, and chains about thy neck." Making these lovely both in the sight of God and man, and filling thy own mind with the sweetest delight.—*Philadelphia Recorder.*

THE JEW OUTWITTED.

A TURKISH STORY.

The Turks have a tradition that the Jews who dwelt formerly in great numbers in Hamamah, a large town in Syria, about 220 miles North of Damascus, all left the place from the following circumstance.—*M. Y. Observer.*

A Turk who was a neighbor to a Jew intended going to Mecca (with his wife); and he desired the Jew to take care of three great pots of butter, which he committed to him till he came back from Mecca. Two or three months after the departure of the Turk, the price of butter increased. The Jew thought he might profit by this circumstance, in selling the butter, and buying other butter before the arrival of the Turk, when it should be cheaper. The Jew's wife approved of this scheme, and he immediately began to empty the pots, and to carry the butter to market for sale. The Turk, at length returned home, and found the Jew had hid in the pot of butter; and when the Jew saw this, he immediately gave up the idea of selling the butter, and examined the two other pots to see whether they also contained money, which was the case. Some time after, the Turk returned from Mecca, and asked to take back the butter, which the Jew gave him at length a great sum of money, which the Turk had hid in the pot of butter; and when the Jew saw this, he immediately gave up the idea of selling the butter, and examined the two other pots to see whether they also contained money, which was the case. Some time after, the Turk returned from Mecca, and asked to take back the butter, which the Jew gave him at length a great sum of money, which the Turk had hid in the pot of butter; and when the Jew saw this, he immediately gave up the idea of selling the butter, and examined the two other pots to see whether they also contained money, which was the case. 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